



Real Patidar Library

This book/literature/article/material may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution

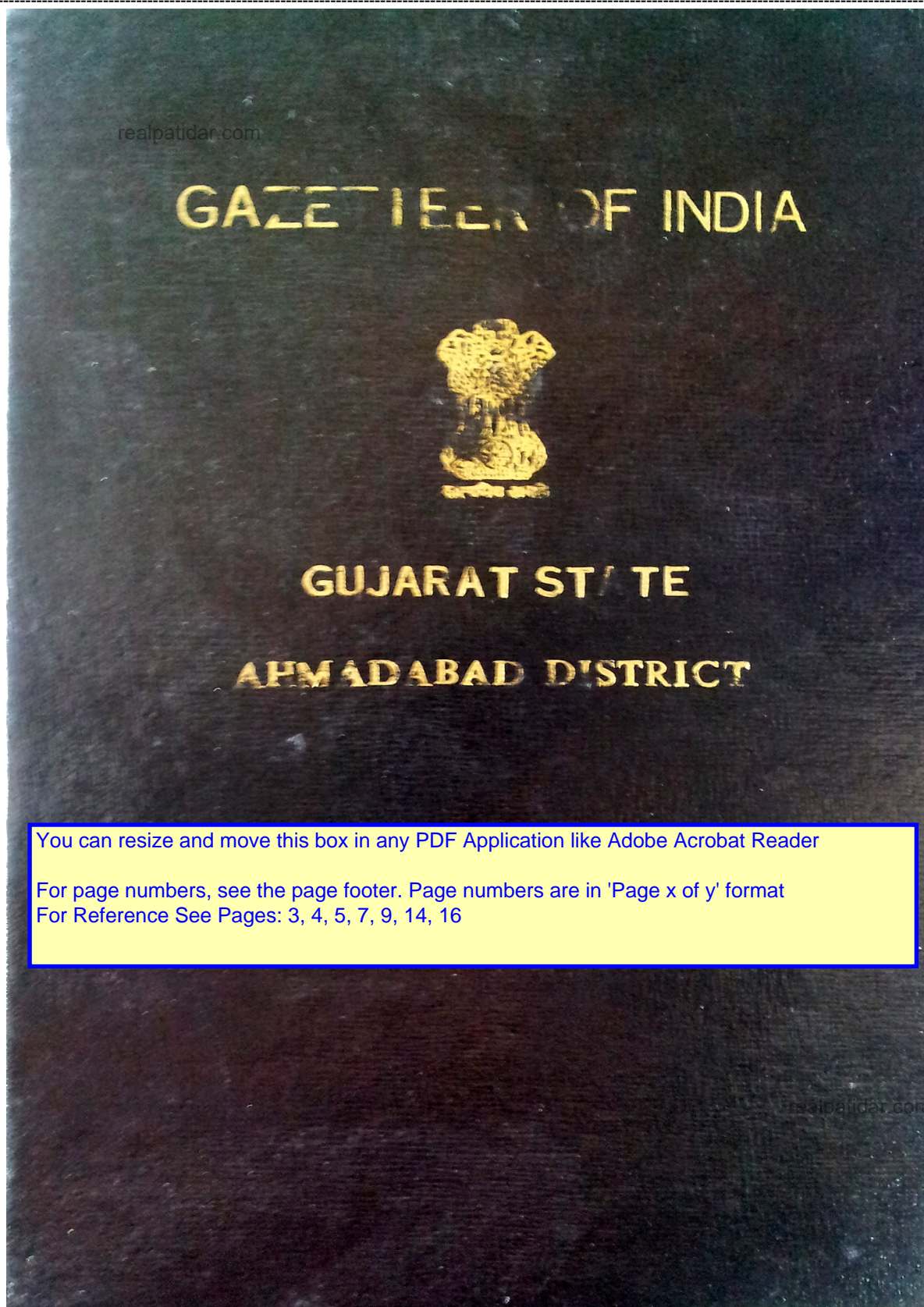
in any form to anyone is expressly forbidden.

The library does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The library shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

Full terms and conditions of use: <http://www.realpatidar.com>

About Real Patidar books

Real Patidar's mission is to organize the information on Satpanth religion, which is a Nizari Ismaili sect of Shia branch of Islam, and to make it universally accessible and useful. Real Patidar Books helps readers discover the material on Satpanth online while helping authors and researchers in their studies. You can know more by visiting <http://www.realpatidar.com>



realpatidar.com

Obtainable from the Manager, Gujarat Government Publications Depot, Azam Khan Palace, Bhadra, Ahmadabad (for orders from the mofussil) and from the Manager, Government Book Depot, Vadodara/Rajkot/Bhavnagar or through the High Commissioner for India, India House, Aldwych, London, W. C. 2 or through recognised Book-sellers.

realpatidar.com

GUJARAT STATE GAZETTEERS



Government of Gujarat

AHMADABAD DISTRICT GAZETTEER

With the Best Compliments

From

Deputy Chief Editor

Gujarat District Gazetteers

Ahmadabad.

AHMADABAD

1984

આ ગેઝેટીઅરને વર્ષ ઈ. સ.
૧૯૮૪માં પ્રકાશિત કરવામાં
આવેલ છે.

realpatidar.com

GAZETTEER OF INDIA
GUJARAT STATE GAZETTEERS
AHMADABAD DISTRICT

©GOVERNMENT OF GUJARAT

ભારત સરકાર દ્વારા માન્ય
અને ગુજરાત સરકાર દ્વારા
પ્રકાશિત

realpatidar.com

Printed in India by the Manager, Government Press and Stationery Department, Vadodara and published by the Director, Government Printing, Stationery and Publications, Gujarat State, Ahmadabad.

dhundvu, to search. It was propagated by Acharya Dhundi Raj. The Sthanakvasis accept the authority of thirty-two and not forty-five Sutras. They do not visit Jain shrines and temples. They visit Upashrayas and rely on religious books of preaching.

Some persons in this district are influenced by preachings of Shrimad Rajachandra and Kanji Swami, who preach rational ideas in Jainism.

The Islam—The chief articles of Islamic faith are belief in the unity of God, in His Angels, in His Books, in his Prophets, in good and evil as coming from Him, and in the day of Resurrection.

The Muslims in the district constitute 11.03 per cent of the total population according to the Census of 1971. They are mostly found in the urban areas such as Ahmadabad, Viramgam, Dholka, Dhandhuka, etc. The Muslims are divided into two sects., viz., the Sunnis and the Shiaks. The former are more commonly found than the latter.

Pirana Sect—A peculiar sect called Pirana has its followers both among the Hindus and Muslims. It has got its name from the village of Pirana, 16 km. south-east of Ahmadabad. It is said that Imam Shah, a Shiah Ismailia Saiyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. One story is to the effect that by bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu cultivators. Another is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others who trusted him, saw in trance Benares, bathed in the Ganges, and paid their vows. Astounded by this miracle they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as Momna from *momin* (believers), while those not actually converted, but following a half-Hindu half-Muslim faith, came to be known as Matia, from *mat* (opinion). Another group of half-converted Hindus came to be known as Shaikh or Shaikhda. The Momnas, Matias and Shaikhs call themselves Pirana Panthis, i. e., followers of the Pirana sect. They read Imam Shah's book of religious rules in which Atharva Veda is also mentioned; and as a prayer repeat their Saint's name. They keep the Ramzan fast and observe as holidays Uras or Saint's day. Besides the Muslim holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev and Diwali. For some years past, there has been a tendency among the Matias and Shaikhs to revert to Hinduism. In addition to the Muslim *nikah* ceremony, they call a Brahman and go through the Hindu marriage ceremony. A Ramanandi Sadhu named Nirmaldas, preached to the Matias in 1880 that they were

ઈમામ શાહે કણ્બીઓને
વટલાવીને મુસલમાન બનાવ્યા છે

વટલાવેલ લોકોને
"મોમના" કહેવામાં
આવતું.

મુસલમાનોનો રમઝાન અને હિંદુઓના દિવાળી
જેવા બન્ને ધર્મોના ત્યોહારો મનાવે છે.

originally Kanbis and should abandon their Muslim practices. As a result some, calling themselves Vaishnava Matias, separated from the Pirana Matias.

Christianity—Christianity is one of the great religions of the world. It originated in the land of Palestine which is at present known as the State of Israel.

Christianity teaches the fatherhood of God and therefore, the brotherhood of men. It expresses that God is the 'Loving Father.' The sacred book Bible emphasizes love, mercy, justice and holiness. The Christian religion has three main sections, viz., Roman Catholics, Protestants and the Eastern Orthodox Church. The first two of these are found in Gujarat. Because Ahmadabad was the seat of Northern division before Independence, Christians are found in large numbers in Ahmadabad City.

*Zoroastrianism*¹ (*Religion of Parsis*)—The religion of the Parsis is universal monotheism. Its fundamental principles are good thoughts, good speech and good actions, love of god, love of truth, and charity in all its connotations. The chief object of Parsi worship is the element of Fire and the Fire temple is the public place of Parsi worship. Besides the leading rites and ceremonies called *jashan*, *gambhar* and *muktad*, Parsis have many minor practices and observances to which more or less a religious sanctity is attached.

Theosophists—Theosophists once influenced many intellectuals in the State. It is not a separate religious order. The Theosophical Society became very popular because of its association with Mrs. Annie Besant and others who were participants of the Home Rule Movement in India. Among its followers are Parsis, Hindus, Jains, Christians and also some Muslims. It believes in *yoga*, occult practices, incarnation, realisation, *karma*, etc. It has its own order of great souls. It has its forms, ceremonies, prayers, organization, etc.

*Prarthana Samaj*²—In 1867, a theistic society called the Prarthana Samaj was formed by Dr. Atmaram Pandurang (1823-1898). Its aims were theistic worship and social reform.

1. GERALD L. BERRY, 'Zoroastrianism', Chapter VI from *Religions of the World*, 1949, pp. 36-38.

2. (i) FARQUHAR, J. N., *Modern Religious Movement in India*, 1919, pp. 74-81.
(ii) DHROO, G.G., *Prarthana Samaj*, 1967, p. 28.

(iii) RAJYAGOR, S.B., (Dr.), *Gujarat no Rajkiya Ane Sanskritik Itihas*, of 1974, pp. 102-105.

Muslims
realpatidar.com

The Gujarat Muslims may be divided into two main sections, those who have a foreign strain and those who are almost entirely of local Hindu descent. From the middle of the 7th to the end of the 18th century, foreign Muslims continued to find their way into Gujarat. Of the local converts, some were persuaded and others were forced to adopt Islam by Alp Khan (A. D. 1297-1317) who spread the Muhammadan faith from Anhilvad to Broach. Sultan Ahmed Shah (A. D. 1411-1441), Mahmud Begada (A. D. 1459-1513) and Mahmud II (A. D. 1536-1547) specially exerted themselves to spread Islam. Among the Mughal emperors, Jahangir in A. D. 1618 and Aurangzeb in A. D. 1646 attempted, by persecution to force the Hindus to become Muslims.¹

Among the Muslims of foreign origin, there are Saiyads, Shaikhs, Pathans and Mughals, while the Vohoras, Sipahis, Ghanchis, Pinjaras, Momnas, Khojas, Memons and Chhipas are Muslims converted from Hindus in this district.

The Saiyads can be said to form the highest communal group in the Muslim society. They claim to be descendants from the Prophet through his daughter Fatimah and her husband the Prophet's cousin Ali.

Scores of Saiyad families entered Gujarat during the reigns of the Sultans of Gujarat (1400-1570) and their successors, the Mughals (1570-1750). The Mirat-i-Ahmadi lists the following important families: (1) The Shirazis, (2) The Bukharis, (3) The Rifa'is, (4) The Qadirlyyas, (5) The Meshhedis, (6) The Idrusis, (7) The Tirmizis, (8) The Bhaktaris, (9) The Arizis, (10) The Zaidis and (11) The Mahdvis. Out of them, Bukhari, Rifa'is and Meshhedis are found mainly in this district as they settled here.

ઈમામ શાહ જાતે
સૈયાદ છે અને
મુસલમાન છે.

A branch of Saiyads tracing its origin from Nizari Pirs and having within its ranks, the important Imam Shah entered Gujarat as Ismaili missionaries. At present the Saiyads can hardly be regarded as an affluent section of the Muslim community. There are a number of immigrants who claim to be the Saiyads but they are not so recognised by 'true' Saiyads. The 'true' Saiyads are highly sensitive to marriage connections and those customs which bespeak or even suggest a Saiyad origin. The fluency in Urdu, unmixed with Gujarati and well-versed in Persian are some traits of genuine Saiyads. They are mainly found in Ahmadabad City taluka of

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency* Vol. IX., Part II. *Gujarat Population: Musalmans and Parsis*, Bombay, 1899, pp. 1-5.

this district. Marriage among them is arranged as far as possible within the immediate kin group. They have absorbed some of the waves of the higher Hindu castes. Among them, widows do not remarry, child marriages used to be frequent and dowries are high compared to other Muslim communities. In religion, they are both Sunnis and Shiah.

The Shaikh is one of the four castes into which the Muslims are divided. The word Shaikh literally means 'elder'. It is applied to the descendants of local converts as well as to foreigners. They are mainly found in Ahmadabad City of this district. They do not have inter-marriage relations with other Muslim communities but only accept daughters of Pathan. All of them are Sunni by sect. They are religious minded and like Hindus keep *badha*, *manata*, etc., during sickness.

The Pathans came and settled in Gujarat during the time of the Sultans of Delhi. They belong to one of the four classes into which foreign Muslims are divided. They are of Afghan origin. The name probably means people of the uplands. The word is derived from the Arabic word meaning 'victorious.' It is now generally agreed that the name Pathan is Indian form of the name 'Pushtun' derived from an old Iranian word *Parashti* (hill). They earn their livelihood through service and miscellaneous occupations and cultivation. They are mainly found in Ahmadabad City of this district. In matter of social customs like birth, marriage and death they observe Muslim customs. All of them are Sunnis by religion.

The Mughals are one of the four foreign Muslim communities. They came to Gujarat during the reign of Humayun and Akbar. They are mainly found in Ahmadabad City of this district. Government service is the first preference of the Mughals followed by private service and trade. In matter of religion, they are Sunni by sect.

Vohora is a general term derived from the Gujarati word *vohorvun* (to trade) and is applied to converts to Islam from the Hindu castes belonging to the unmartial classes. Vohoras are divided into two main classes, Vohora traders and Vohora peasants. Both are quite distinct from each other in manners, customs and religious beliefs.

Vohora-traders are converts, who came and settled in Gujarat in the 11th century. Even now, they have such surnames as Dave and Travadi, pointing to their Brahman or Vania origin, but a few Vohoras claim descent from Egypt and Arab refugees. They are the richest and most prosperous class of Muslims in the district.

The Ghanchis are oilmen. They are also called Ghanchi-Vohoras. They are found in Ahmadabad City taluka and other talukas of this district. They are the descendants of Hindus of the Pinjara and Ghanchi castes. Their females dress like Hindus and adopt Hindu names. At marriage, their women go singing like the Hindus, with the bridegroom in procession to the bride's house and in their feasts they have Hindu dishes of *ladu*, *kansar*, etc. At death, women wail and beat the breasts. They are Sunni in faith, and have a *jamat*, with a headmen chosen by the members.

The Pinjara is a craftsman community, who are cotton-threshers. In addition, they have taken to miscellaneous callings like oilselling, small trade and private service. Since both the Ghanchis and Pinjaras have taken to old trade and since both have adopted the surname Mansoori, it appears probable that the two communities are nearer to one another and may have a common origin. They are found in Ahmadabad City of this district. In matter of social customs like birth, marriage and death they follow Muslim social customs. They are a poor and backward community.

- ૧) શું મોમનાઓ
શિયા મુસ્લિમ છે?
૨) તેમની પ્રથાઓ
શું છે?
૩) શું તેવો હિંદુ
દેખાવ અપનાવે છે?

→ The Momnas from Momin (believers) are descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismailiya Saiyads, of whom Imamshah of Pirana was the most distinguished. They are found in Ahmadabad City taluka of this district. They are mainly cotton weavers, while some of them also weave silk sarees. They also sell cotton rope and tape. Both males and females have Hindu names. Among them circumcision is practised and dead are buried. Like Hindus, women wail and beat the breast at death. Some of them put on Hindu dress, while some put on Muslim dress. Their women generally put on saree and petti-coat. They speak Gujarati. Instead of the Quran, they read Imamshah's book of religious rules and also worship Hindu Gods.

The Khojas are converted Hindus. They are mainly found in the Ahmadabad City taluka, of this district. They are the descendants of Luhanas, who were converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-din in the 12th century. He is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. One of Nur Satagur's successor, Rande, originally a Tuwar Rajput, sowed the seed of Ismailia faith. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel. From these humble beginning, they now occupy a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centers in and outside India. Many of their customs

differ materially from those followed by other Muslims. They observe the *chhatthi* ceremony performed on the sixth day after a birth, and their law of inheritance is similar to that of the Hindus and not of the Muslims. The Khojas are divided into Panjabhai and Pirai divisions. The former is more orthodox, and look upon the Aga Khan as the representative of the Prophet, or the incarnation of god himself. The Pirai, which is a very small division, considers Aga Khan merely a *pir*, or a religious head of their community, and nothing more. A Khoja has to pay to his Imam, the *dassonth* or *tithe*, the *petonth*, a smaller contribution and about sixteen other minor levies. Besides this, when pressed for money, the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petonth*. The regular *dassonth*, is levied once a month at the New Moon, each Khoja dropping in the *jholi*, kept in the *jamatkhana* for the purpose, as much as he is inclined to pay. The religion of the Khojas is Shiah Ismailism.

The Memon is a corruption of muamin (believer), a name given to the Hindu castes of Luhanas and Kachhias. The conversion first took place in the middle of the 15th century in Sindh in response to the preaching of Saiyad Eusuf-ud-Din Kadri, a descendant of a saint of Bagdad. At that time, Manekji, the head of the eighty-four *nukas* of the Luhana community, was in favour at Nagarthatta in the court of a Samma ruler named Markat Khan. Markat Khan became a follower of the Saiyad and Manekji, his two sons and 700 other Luhanas followed their ruler's example. On conversion, the saint changed the name of the community to Muamin or believers. Before leaving Sindh, he blessed his people, a blessing to which the memons trace their fruitfulness and success in trade. From Sindh they spread all over India and also in foreign countries. They are traders, goldsmiths and money-lenders. Some of them are also serving in private or Government organisations. They are scattered all over the district. Both males and females blacken their eyelids with collyrium. Memon women redden their palms, fingers, and finger nails and their soles and toes with Henna. As a class they are fond of display. Contact with Urdu-speaking Muslims has given all Memons a colloquial knowledge of Urdu. They are Sunnis by Faith. As a class, they are religious, though some of them, keep to their former non-Islamic social usage. The most notable of these is their refusal to allow their daughters and widows any inheritance. They are very fond of performing pilgrimages to Mecca. Many of them have the honourable prefix of haji or *pilgrimage*. They believe in astrology and consult astrologers, a practice condemned by the Prophet.

The Chhipas are mainly calico-printers. They are found in Ahmadabad City of this district. It is said that they originally belonged to Bhavsar

Death Ceremonies—The Hindus consider it necessary to perform certain after-death ceremonies to propitiate the dead. When a person is breathing his last, silver coin and holy water of Ganga or Narmada is put into his/her mouth. Religious books are read near the dying person in upper classes. The relatives and neighbours assemble and bier of bamboo is prepared and the dead body is taken to the cremation ground. Females do not go to the cremation ground but follow the funeral procession upto the corner of the street weeping and beating the breast and return home after taking bath near a well or a pond. Males wait at the cremation ground still the dead body is completely burnt. Ashes or *phul* are collected on the same or the third day. Memorial rite or *shraddha* is performed from the tenth and continued till the thirteenth day. On the twelfth day is performed what is called *sapindkarana*, whereby the dead severs all earthly connections and joins the *pitru* (manes). On the thirteenth day various utility articles used by the deceased are gifted to the family priest or to near relatives like daughter, etc., in the belief that the deceased may enjoy them in another world. During the first year, *masio* or *masiso* (monthly), *chhamasi* (half yearly) and *varsi* (yearly) *shraddhas* are also performed. Among the Thakarda community, no religious ceremony is performed at the time of death. Only foodgrains are thrown to birds and grass is given to cows. Milk is distributed among children. A few Thakardas burn the dead body while the rest bury it. Children who die of small pox are buried. At the crematorium a waist-deep pit is dug and the body is laid in it with the head in the north.

Muslim Customs

The chief Muslim rites and ceremonies relating to pregnancy and birth, initiation, and marriage are described below, as followed by Muslims in general and Sunnis in particular.

Birth—The first pregnancy ceremony is performed in the seventh or ninth month at the husband's house while the first delivery is usually performed at her parental home. On the seventh, fourteenth or twenty-first day after the child birth, the Muslim rite of *akika* sacrifice is performed in two parts, namely, the shaving of child's head and the killing of a goat or two.

When the child completes four years, four months and four days, the Bismillah ceremony, *i. e.*, taking the name of god, is performed. The child is made to repeat, after the priest, the opening chapter of the Quran and the relatives are given a feast to commemorate the occasion. The *khatna* (circumcision) ceremony is performed when the boy becomes six or seven years old. There is rejoicing when a boy or girl observe the first Ramzan fast.

(Bk) H-47—29

Marriage (Nikah)—Child marriages are not prevalent. Usual age at which marriage takes place is 20-22 years for boys and 15-18 years for girls. Generally the proposal comes from girl's side and when betrothal is decided, the girl's father goes to the boy's place and gives Rs. 5 to the boy as a token. In general, a Muslim marriage lasts for one day. On the day of marriage, the bridegroom's relatives go to the bride's house in a procession called *bari* or *sachak* carrying in trays gifts of sweetmeats, dried fruits, ornaments and dress for the bride. The party returns with their trays refilled with clothes for the bridegroom. Sometime, during the early hours of the night, the groom puts on the wedding clothes with *sehra* (flower sheet) fastened round his forehead. He then mounts a horse, and starts in a procession accompanied by friends and relatives with a fanfare of musical band in front. At the bride's house, the bridegroom is led to his seat. Then the Kazi obtains the bride's consent through her agent in consideration of *meher* (dower) as decided. If approved, he takes the declaration of two other witnesses. He then puts the same question to the bridegroom. The *meher* or bride price varies according to the status and economic condition. The amount of *meher* is recorded in a document known as *doriya*. This agreed amount is not paid in cash but is payable on demand only. Similarly there is a custom of *dahej* or *dejdan*, where in different kinds of vessels, cots, mattresses, etc., are given to the bride by her parents. The Kazi records these proceedings and showers his blessings on the married couple. The *nikah* or wedding ceremony is followed by an entertainment programme, after which the bridegroom returns home with the bride.

Marriages between cousins, both parallel and cross, are not prohibited among the Muslims, preference being given to the first cousin. However, sister's daughter is under incest taboo. A Muslim cannot marry his foster-mother or foster-sister, unless the foster-brother and sister were nursed by the same woman at intervals widely separated. The Quran permits polygamy to the extent of four wives, but due to the economic pressure, it is seldom resorted to. A man may not marry his wife's sister during his wife's lifetime, unless she has been divorced. Widow re-marriage is in vogue but is avoided by many as a mark of social superiority. A widow can marry her husband's brother or relative and a widower can marry his wife's sister or relative. *Talaq* (divorce) as recognised by Mohammedan Law is at the option of the husband, but among higher classes it is resorted to only when all attempts at approachment have failed.

Death Ceremonies—To a person about to die, the *sura-e-yasin* from the *Quran* is read out in an undertone. The creed and prayer for forgiveness are recited, so that the dying person may also repeat it, and a few drops of honey or sugared water are put into his mouth. After he

breathes his last, the dead body is bathed and placed in *janaja* or *coffin*. Flowers are placed on it. A *kafan* (shroud) consisting of three white pieces of cloth to which two more pieces, namely, *simaband* and *odhani* are added in the case of a female, is spread on the dead body. Then the bier is lifted on the shoulder of relatives and other Muslims, and taken to the graveyard, where the last prayers are offered. Till the third day, no food is cooked in the house of mourners, but friends or relatives of the deceased send cooked meals or cook them at their expense at the house of mourners. On the third day *jiyarat* ceremony is performed wherein relatives are feasted. *Ghadi* ceremony is performed on the 40th day, when the relatives and friends are feasted. On this day, relatives visit the cemetery, offer *dhup* or *agarbatti* and put flowers on the tomb. Thereafter they visit the tomb only on religious occasions. The only form of mourning laid down by the Mohammedan Law is the strict seclusion of the widow in the case of the death of the head of family. Unless forced to do so, she never leaves the house for four months and ten days. Besides this, some of the customs prevalent among the Hindus are also practised. The widow breaks her bangles and never again wears them. She does not put on a nose-ring. If she is young, she wears dark coloured dress; if old, a white one.

Christian Customs

Birth—Christians have adopted the ceremony of *simant* from Hindus virtually follow it. Well educated Christians, however, do not perform this ceremony. *Chhathi* ceremony is not performed. Naming ceremony or baptism is performed in the Church in the presence of priest. Annual birthdays are usually celebrated.

Marriage—Marriage take place only when a boy and a girl are adult. The usual age of marriage is 16-18 for girls 18-25 years for boys. Widow remarriages are permitted and preferred. Instances of separation or divorce are rare. In the case of separation, the priest is called and the differences between the couple are usually settled. When marriage day is fixed, the priest, who is informed of it in advance, announces it on three successive Sundays. The marriage ceremony takes place in the morning between 8-30 and 9-00 when relatives and friends of both sides are invited. Priest performs the marriage ceremony and reads the Bible. The bridegroom wears coat, pant, tie, etc., while the face of the bride is covered under *sari*. Feast is common on the marriage day. The *hasmela* takes places after taking consent of the bride and the bridegroom.

Death—The Bible is read near dead body and when relatives and neighbours assemble, the dead body is taken to the cemetery on a

CHAPTER XIX—PLACES OF INTEREST

921

achievements. The Maha Laxmi Mata temple is spacious and has been renovated more than once. The Maha Kali temple boasts of a beautiful and rare idol of Shiva in the *tandava* pose. A stone slab of seventeenth century contains seventeen Sanskrit verses composed by one Dayaram engraved on it.

There is a temple of Kuber towards the southern extremity of Dholka. Contrary to other temples, this temple faces east. It was built by a Brahmin in Saka Samvat 1721. A temple built 150 years back displays a big ancient idol of Ardha-Nari-Ishwar. The Jain temple in Bhala pol has an ancient Parswanath idol, supposed to have been built in the pre-Christ era. Dholka has two other Jain temples.¹ The first school at Dholka was opened as early as A. D. 1829. At present, the town has 11 primary schools, six high schools, colleges of arts and commerce and a Primary Teachers Training College for women. There are two public hospitals, a primary health centre, two gardens, two cinema houses and Government rest house. It is an important handloom centre. There are two rice mills, cotton ginning factories, a brass utensil factory, a hume pipe factory and two factories manufacturing wooden chairs and furniture. The town has branches of State Bank of India, Dena Bank, Bank of Baroda, Janata Co-operative Bank and Ahmadabad District Co-operative Bank.

Dholka has its town municipality. It has a sub-market yard of agricultural produce. The town is equipped with electricity and piped water supply. A fair is held at the temple of the Nagnath Mahadev on Shravan Vad 30. Annual Urs are held at the tomb of Hazarat Sha Pir and Bukhari Saheb on Shawwal 16-20 and Rajab 7 respectively. Dholka is famous for its pomegranates and guavas.

Giramtha—Daskroi Taluka (P. 2,244); Area in acres 1,818

Giramtha is 9 km. from Vatva, a railway station on the Bombay-Virangam broad gauge section of the Western Railway and 15 km. from Ahmadabad, the taluka and district headquarters. It is connected by the State Transport buses with Ahmadabad and other important centres of the district. Near this village is the Pirana monastery with five rozas (mausoleums), the chief being that of Imamsha. It is said that in 1449 A. D., Sayed Imamsha came from Iran and settled on a hillock at the entrance of the Giramtha village. There were no rains for three years in succession. The farmers requested him to bring rain. When rain fell, they chose him to be their spiritual guide. A hutment was built for him to the west of the village where an arrow shot by him had fallen. Soon after, this, Mohammed II, King of Ahmadabad, who was convinced that Imamsha had miraculous

1. The account is mainly based on an article prepared by Dr. Bipin Jhaveri of Dholka.

(Bk) H-47—116

ઈમામશાહ
ઈરાનથી આવ્યા
હતા અને
પીરાણામાં
તેમની દરગાહ
છે.

powers, took him to Ahmadabad and gave him his daughter in marriage. By her he had four sons, the ancestors of the present Pirana Sayeds. After his death, he was buried in the masuoleum built in his life time. His disciples are chiefly Brahmins, Banias, Leuva and Kadva Kanbis and Kacchias. None of them are Muslims.¹ The head or the holder of the Gadi has to give up all wordly pleasures. On his death, the ablest of the Leuva Kanbi disciples is chosen as the head of the sect known as Kaka. Each of the five tombs is worshipped by the followers of the deceased saint belonging to various castes residing in different parts of Gujarat. Two fairs are held at Pirana on Bhadrapad Sud 8 (September) and Bhadrapad Sud 11 (September) which attract 4,000 and 1,200 persons respectively. The village has a primary school and water works. The village is electrified.

Godhavi—Sanand Taluka (P. 2,937); Area in acres 4,102

Godhavi is a railway station, 5 km. from Sanand on the Bombay-Viramgam broad gauge section of the Western Railway. It is 30 km. from Ahmadabad, the district headquarters with which it is connected by the State Transport bus services. The name of this village is believed to have been associated with the days of the *Mahabharat*. It is said that Arjun, one of the five Pandavas fought the Kauravas near this villages.² There is an old Jain temple at this place and four other temples. Godhavi is a marketing centre for the surrounding villages and is well-known for its tobacco.

The village is equipped with electricity and has a primary school, a secondary school, a post office and water works.

Gundi—Dholka Taluka (P. 2,580); Area in acres 5,291, 22° 33' N. 72° 14' E.

Gundi is a railway statton on the Ahmadabad-Bhaynagar metre gauge section of the Western Railway and is 38 km. from Dholka, the taluka headquarters. It is known for the Sarvodaya centre which works for the uplift of the people of nearby villages in educational and agricultural spheres. It has a cotton ginning factory. There is an old temple of Achaleshver Mahadev declared open for all the castes at the hands of Shri Vinoba Bhave and renamed Vishva Mandir where a fair is held on Bhadrapad Sud 11. There is an Ashram of Munishri Santbalji Maharaj.

Gundi has a primary school, a teachers' training college for males and a high school run by the Sarvodaya Ashram. It has post, telephone and telegraph facilities. Gundi has cottage industries preparing oil, furniture and washing soap.

¹ *The Bombay Presidency Gazetteer*, Vol. V, Ahmedabad, (1879), p. 288

² Special Survey Reports on Selected Towns—Sanand, *Census of India 1971, Gujarat Series 5 Part VI—B*, p. 15.

